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VOLUME V.

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Woman's Work for Woman.

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Abroad.

CHINA.—Canton.

Rev. H. V. Noyes.

I THANK you very much for your warm sympathy and substantial encouragement to my sister in reference to her school. Her love for that school has been like that of a mother for her first-born and almost idolized child. For nearly three years its interests had scarcely ever been absent from her thoughts, and when she saw the scholars all scattered, when she stood and helplessly watched the unpitying flames devour that building where so many songs had been sung, so many prayers had been offered, and where souls had been born again, it seemed almost as though her heart went down in the ashes with it. . . .

No, we did not "doubt for a moment" that you would "come to our help in this time of need," and on the strength of this faith, we began to rebuild at once. While you have been so promptly raising funds at one end of the line, we have been putting the bricks and the mortar together at the other, and now as letters come telling us that the *funds are raised*, our returning answer is that the *building is finished!* So across the wide world we may clasp hands and rejoice, and ask God's blessing to rest upon the completed work. How pleasant to think that our sympathies and prayers and efforts in like manner combine in building a spiritual temple, and however far off it may *seem* to be now, the time is surely coming when the topmost stone will be laid with shouting of "Grace, grace unto it!"

AFRICA.—Liberia.

MRS. ANN PRIEST.

. . . I CAME to this country in 1843, shortly after marrying Rev. J. M. Priest. We landed at Settra Kroo, about one hundred and seventy-five miles south of Monrovia, and here we commenced the missionary work under the care of the Presbyterian Board of Foreign Missions. We remained at that station nearly five years, then removed to this place, Greenville, Sinoe county, where we expect to remain until called from labor to reward.

I am still engaged in teaching a private school, and in the meantime attending to my family engagements. I have been teaching the aborigines, the Americo-Liberians, and the recaptive Africans. The number now in school is fourteen. I am trying to get a native girl from Kroo, but have not succeeded yet.

I am interested in *Woman's Work*, and have been much encouraged by reading in it of the work in heathen lands, and how the Society has been blessed. I feel assured that the Lord will hear your prayers for the degraded daughters of Africa,—yes, that He has already heard them.

REPORT OF GIRLS' BOARDING SCHOOL, SIDON, SYRIA.

From October, 1874, to May, 1875.

Four girls graduated last year, and all are now engaged in teaching: Hushfie Faris, assistant teacher in Sidon; Katherine Trad, teacher in day school in Beirût Seminary; Ajciya Ibrahem, teacher in Safeeta, her native village; and Miriam Asaad, teacher in Barook. Hushfie Faris united with the church here in December. Katherine Trad is seeking admission to the church; we think her a Christian.

The school is divided into three classes.

During the present year the first class have studied Scripture, grammar, arithmetic, physiology, physical geography, composition, dictation, writing, reading, vocal music, plain and fancy needlework. They spend one hour a day in sewing: on Wednesday they have fancy work; other days, plain sewing. There are in this class three pupils who graduate this year.

The second class study Scripture, grammar, arithmetic, geography, natural history, composition, dictation, reading and writing, vocal music, plain and fancy needlework. There are in this class nine pupils.

The third class study Scripture, reading, writing, arithmetic, geography, dictation and copying from lesson-book, vocal music, plain needlework. There are eight pupils in this class.

Three pupils not being prepared to enter either of the classes mentioned, have some of their recitations alone and some in the third class. Two pupils (orphans) attend the day school. The three pupils in the first class spend nearly two hours a day in teaching.

There has been very little sickness among the girls this year. Their conduct has on the whole been good; in most cases all that we could ask.

The day school is taught by Miriam Abbas, a graduate of the Shemlan school, and superintended by the teachers of the boarding school—Miss Jacombs and Miss Stainton. It has had up to

the present time an average daily attendance of twenty pupils—Jews, Moslems, and nominal Christians of different sects.

There has been an increase of Moslem pupils lately. Some days there are present from thirty-six to forty scholars, two-thirds of these being Moslems. At one time during the year fifteen Jewish girls were in daily attendance. They have fallen off since the feast of the Passover.

The elder girls in day school study Scripture, reading, writing, geography, arithmetic, and plain sewing. The younger ones learn Scripture, reading, writing and sewing. All learn to sing; such familiar hymns as "My days are passing swiftly by," "Little drops of water," "God is in Heaven," "Happy Land," "Where are those whose little feet," &c., the 23d Psalm, &c., they sing very sweetly, and sing the hymns in their own homes. Hearing them, the parents often become interested. One woman came to church expressly, she said, to hear the singing. The reading-book of the school is the Bible.

There is a small Sunday-school for day scholars in the morning, after which quite a number attend the service in the church.

The boarders, unless excused on account of sickness, all attend church twice on Sunday. They have a recitation of Bible verses in the evening, and are questioned on the sermons of the day.

We have a public examination of the school June 30, after which the pupils go to their homes for the three months' vacation.

The object of this boarding school is to educate teachers. The tuition and board are given them, they furnishing their own clothes, beds and books. The day school is free, scholars buying the needed books. The work of the boarding school is done almost entirely by the pupils, the only help hired being a woman to assist in washing and kneading the bread, which is rather heavy work for the girls.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever: and let the whole earth be filled with His glory."

INDIA.

It may perhaps interest some of the numerous warm supporters of the Woodstock school at Landour to read the following:

"While spending a summer at one of our hill stations in the north of India, I was much interested in two young girls, whom I met casually, both in the course of one week. Their case seems to prove the necessity for such an institution as the above, in order to save Protestant girls from being sent to convents for their education. I had invited these two young ladies to join the Bible class. They at first shyly hesitated and then refused the invitation. After a little close questioning and pressing the privilege on them (which I could do the more easily as the class was to be held by a lady well known to all, and beloved for her amiable, winning manner), I discovered that such was their ignorance of the Bible, they were afraid of being exposed before their class-mates, by having even the most simple questions put to them. They hardly knew where to turn to find even a text, if referred to. They had also been so long without reading their Bibles, that they seemed indifferent now as to its study. This was also the same with respect to the keeping the Sabbath or attending any place of worship. The convent rule had been faithfully adhered to. The nuns, in both cases, had never spoken to them of religion; but by their extreme kindness, winning manners, sympathy and personal love, they had completely wound themselves into the deepest affections of these two girls, so that they not only kept up a regular correspondence with the Sisters, but acknowledged that they knew none like them in the world. These convents are on the increase in India, and so is the class of English-speaking Protestant girls who fill them. The convents supply board and education according to the *means* of each pupil; and they place as teachers the most refined, well-educated, and fascinating women, of whom there is no lack in their system to supply the demand.

"'The children of this world are in their generation *wiser* than the children of light.'" E.

INDIA.—Kolapoor.

Mrs. J. J. Hull.

Mrs. Wilder's school was given into my charge, and I have been trying to keep it together, by my presence at least. I long anxiously for the time when I may be able truly to teach them and talk with them. There are three native women teachers in the school; of these, two are Christians, and one of them especially is very earnest in teaching the children what she herself has learned of heavenly truth. There are usually about twenty little girls in attendance, but I hope the number will be increased shortly. The season for marriages has lately passed, and that has reduced our number somewhat. Just when I was learning to know and love my little girls, some of the most promising were taken away to be married. I realized then the terrible nature of this Hindu custom, for they were mere children, and there seems to be nothing before them but a life of drudgery. We can only hope that during the short time they are in school some of the good seed may be so sown in their hearts as to ripen some time to the harvest, even though it be long delayed and late in their lives.

Every Tuesday morning, Mrs. Graham and I, with the help of the Christian women, hold a little prayer-meeting with the children and the women of our servants' families. At times there is much interest shown in these meetings. The children enjoy singing "Beautiful River," and "Two little eyes to look to God." I cannot say that they sing them very well, but they do their best. I often think how glorious a gift a good voice is, and wish it were mine, as well as many other gifts and acquirements, for all can be used here for God. How well it is, however, that He does not require of us service according to the powers we have not, but according to those we *have!*

Mrs. Graham and I have been out together this evening, trying to gather in again some of the little girls who had ceased coming to school. We had, on the whole, good success, if promises are

worth anything; but here, too often, they are mere words. One of the mothers told us with a great deal of pride that her little girl had been teaching the Lord's Prayer to her little sister, almost a baby, so that she could say "Our Father, who art in heaven," at least. It made me very glad to know it, for often the discouragements are so great that even a little thing like that seems to bring some light into the darkness.

I am gradually becoming accustomed to Indian ways and customs. I wonder sometimes that things lose their novelty so quickly. At first it was very puzzling, and made me very homesick, to hear the strange tongue on all sides, and not know what was said; but now, having become more familiar with it, I can understand most of what I hear. That is a very different matter, however, from being able to say it for one's self. It is a very interesting language for study, much more accurate than our dear English tongue, but possibly not so rich in capacity to express complex ideas.

INDIA.—Allahabad.

MRS. JAMES F. HOLCOMBE.

WE are now in the midst of our hot season. Dr. Ellinwood said, when here, that having experienced the heat of an Indian winter, he could readily understand what the heat of summer must be; but this can only be understood by actual experience. At this season of the year I begin my work at six in the morning, going first to the school which was formerly in Miss Walsh's care. When my duties there are ended, I visit in the houses of the heathen women; not every morning, but usually three or four mornings in each week. I wrote you about a year ago of a family in which I was much interested, where the mother, several daughters and a little son were learning to read, and where the father had purchased four copies of the New Testament in Hindi, for his family. I think about the time I wrote you this family left Allahabad for Agra, their former home, to celebrate the marriage of one of the younger daughters. All felt very sorry to go away. I

gave to each member of the family a little book, and asked them to try to remember what they had learned, and to read each day in the Bible. When the father returned to Allahabad, he called on us, saying that his family wished for tidings, and it would be pleasant to say to them that he had seen us in our own home. A few days ago, as I was passing the house formerly occupied by this family, I learned through a friend that the father had gone to Agra to bring his family home. When they return I shall again visit them, and I do trust that this family may be brought to Jesus.

I met first at this house a woman living quite near, also formerly from Agra. She was anxious to learn to read, and I commenced visiting her at her own home. For a little while she seemed to improve, then suddenly became listless, and one day when reading to her from the Bible, I lifted my eyes from the book to her face, and saw her gazing beyond me with that far-off look which showed plainly that she was oblivious to all around her. I closed my book and said to her, "You are not listening to me." "No," she said frankly, and her eyes filled with tears. After a moment she continued, "I am in deep trouble, and the words of your book bring me no comfort." "What is your sorrow?" I inquired gently. "My boy, my boy!" she wailed. "One year ago, he left me, and I know nothing of him. I know to what city he went, but many letters have been sent him and no answer has been returned. Perhaps he may be dead, or if living, may be suffering from want. If I could find my son I should be happy, but while mourning for him I do not care for anything else." This woman was a poor widow, and upon her son all her affections were centered. Some time after this conversation, I went one morning to the house, and was greeted with the words, "She has gone, gone in search of her son." After her return, I saw her, and the weary, pained look had passed from her face, but she was not happy. She had found her son, and he was well, but did not wish to return to his home. While she was absent a moment from the room, some one whispered softly, "He is a very bad boy, and does not love his mother or wish to be near her, and this is the reason

he has sent her no tidings; the reason too he would not come home when she went to him, but she is his mother, and she loves him." Many a mother's heart in Christian lands can sympathize with this poor heathen mother.

About two weeks ago, as I went one morning to visit this woman, her little daughter said, "My mother has gone to the Ganges to bathe." Passing into the house of a neighbor, I learned that this poor woman, still yearning over her prodigal son, had resolved to go every morning to the river Ganges to bathe, hoping thus to propitiate the gods, and through them to win her son back to her love. The river is a distance of three or four miles from her dwelling. She rose at four in the morning, walked the entire distance, bathed, presented her offerings, and reached her home at eleven, nearly exhausted through fatigue, hunger and heat.

"Why do you not abandon such a case, it seems hopeless," said a friend to whom I told this story. Simply because the need is so great, and because God is able to turn the heart even of this woman to Him. He can teach her how vain is her trust in any other Saviour than Jesus.

Quite near this home is another, to which I always turn with pleasure. The welcome I receive is one that makes my heart glad. The women are quietly attentive and remarkably intelligent. They have already learned much Bible truth.

In another house, which I visited for the first time about a month ago, there are many inmates. The daughters seem interested, but the mother often excused herself from listening. One day when she seemed not only unwilling herself to learn anything of Jesus, but did what she could to divert the attention of those about me, I arose hastily, made a parting salutation, and left the house. The woman looked surprised, and exclaimed, "You are leaving very soon to-day!" I answered, "Why should I linger? you do not care at all for the things I come to teach you." A week after, I visited this house again, and was surprised by the quiet attention with which my words were received. When I left, the mother followed the Bible woman to the door, and said, "Is the lady pleased to day?"

I think on my very next visit I found all the women of the household in gay attire and glittering with jewels. The occasion was the marriage of one of the members of the household. I had taken with me that day a large Scripture print illustrating the parable of the ten virgins. All were deeply interested in it, as it seemed peculiarly appropriate. I tried to point out to them the lessons taught by this parable.

When I visited them a few days later, soon after I had taken my seat on the low native bed, a mat was spread on the ground at my feet, and soon a little creature, almost enveloped in a large *parda* or veil, entered, followed by her servant, and sank down on the mat spread before me. All were eager to tell me that this was the bride of a son and brother, and that she was making her first visit to the home of her husband's parents. They then asked me to look at her beautiful jewels, and the maid lifted her veil that I might see the chains and jewels twined in her hair, hanging from her ears, her nose, wreathed round her neck, glittering on her arms, encircling her ankles, and tinkling on her toes. Her dress was heavily embroidered with gold. When her friends had thus been gratified, I opened the Bible and began my reading, and the little bride listened, perhaps for the first time to such words.

A week ago, I was again at the house, and was struck when I entered by the strange quiet. The mother sat down, and burying her face in her hands, I saw the tears trickling through her fingers. I inquired the cause, but there was no answer. An aged grandmother standing by was also in tears. I learned at last that two or three of her daughters, who had some time before been married, had gone to their husbands' homes, so far distant that the poor mother seemed to feel that she had parted with them forever. While she was weeping bitterly, one of the members of the household, with true womanly instinct, brought to her her little babe and laid it in her arms. All this may not be of interest to you, but I am often touched to find in these poor creatures the same loves, the same hopes and the same fears that give light and shade to our own lives, making me the more anxious to lead them to the Saviour in whom is all our hope. . . .

At Home.

FAREWELL OF MRS. W. W. EDDY.

Dear Friends:—For the third time we are about to bid adieu to friends and native land. A little more than a year we have been at home. We have enjoyed much the renewal of old friendships and the forming of new ties. We have been invigorated in body and in spirit. We have been met everywhere with the questions, "Do you wish to return?" "Are you happy in so doing?" "After more than twenty years of labor, are you not satisfied to leave the field to others?" To such questions I would briefly reply: we are happy. Never did we go more cheerfully than now, never with more confidence, never with a greater sense of the importance and dignity of the work in which we have enlisted for life.

We now know as we never did before the love, the sympathy, the interest in the hearts of our co-workers at home, and that will sustain us in our labors for Christ as never before. We cast no lingering looks behind, sighing for homes of ease, but joyfully go forward at the bidding of the Master.

We go; you remain. We shall endeavor to perform our part faithfully, with God's help, and with renewed zeal and energy battle for the Lord. What is your part, Christian sisters? You will not send us forth without the means of prosecuting our work? You will not ask a few to do the work of many? You will furnish us supplies adequate to the undertaking? You will see that the connection is never cut off between you and ourselves?

What do we need? *New recruits*, those able to endure hardships, to toil humbly for the Master. Now in Sidon there is only a picket guard. The posts are not manned. What are two missionaries and their wives and two teachers to supply the wants of a populous field of nine hundred square miles? Send us more

Christian women to labor among the women of Syria as missionaries.

We need *money*. Without more means we can barely hold the position we have taken. We can make no advance. We want money for the Female Seminary. We expect by New Year's day to enter our new building, purchased by your gifts. This must be adapted to meet the wants of a remodeled seminary. At least $500 will be needed for this purpose. We shall also want some additional furniture for this department.

We want money for our Orphan Department. There are applicants enough already, and as the cholera is now raging in Syria, there will doubtless be many more homeless ones appealing to us for care. Shall we allow the Protestant children to be taken and educated by the Sisters of Charity, because we have not the means of providing for them? God forbid!

We need *prayer*, that the Spirit's influences may rest upon us, and upon all our efforts for the temporal and spiritual benefit of the women and children of Syria.

We must do *more* than we have heretofore done. We shall ask large things of you, our partners at home, and expect you to grant them We shall never be content with the small scale of our previous labors after our visit here. We have seen what you do at home for the aged, for the sick, the lame, the blind, the needy of all classes, and we know the greater wants of those in Syria, and long to help them.

Christian sisters, when you read these words we shall be on the mighty deep, part of our dear ones with us, and part left behind. Will you not pray for the departing and the left? The tie that binds us to so many Christian hearts will not be broken; some fresh links have been added; the chain will be lengthened. We shall never let go *our* hold.

And now, what we have to do, let us do quickly. "The time is short." "The night cometh." Let us do it earnestly; souls are perishing. Let us do it joyfully; it is all for Jesus' sake.

Your sister,

H. M. Eddy.

WHAT SHE COULD.

BY MARGARET J. PRESTON.

In a quiet and darkened chamber,
Shut out from the happy sky,
And the pleasures that make it so sweet to live,
And make it so hard to die,—
Lay one with her meek eyes heavy,
And her hands on her heart a-strain,
Because she could do no more, than bear
Her burden of hopeless pain.

On the pillow of sleeping childhood,
Harassed with the wearing day,
A mother emptied her tired arms,
And dropped on her knees to pray.
A sob to her lips kept rising,
That her strength had but sufficed
For the needs of home, when all the while,
She had wanted to work for Christ.

At her seams, through the long, long summer,
One sat with a drooping head,
And sighed as she thought of her fresh, young life
Just slipping away for bread.
But the tear that dropped on her needle
Held in it a prayer:—"Ah, who,
Dear Lord, hath labored so little for Thee,
And there is so much to do?"

"They perish for lack of knowledge:"
'Twas a maiden heard the call;
And the sacredest things the soul holds dear,
She freely renounced them all,
To sit with the dusky Hindoo,
In her sad zenana's gloom,
And tell her the story of Bethlehem,
The manger, the cross, the tomb

And yet unto each, as she suffers
In patience, and prayer, and trust,—
As she ministers, lavishing life and love,—
Or toils for her daily crust,

Or lays her soul on the altar,—
Alike will the Saviour say,
"*She hath done what she could:*" and the spikenard-scent
Shall never dissolve away!

LEXINGTON, Virginia.

NEW WORK.

ACCORDING to our promise in the September number of *Woman's Work*, we present below a statement of the new work to be taken by our auxiliaries in the current year. It will be seen that there are some objects of a character a little different from those hitherto undertaken, but yet truly and legitimately coming under the head of *Woman's Work for Woman*. Some of these may not at first sight seem so attractive as others, yet it is our earnest hope and belief that our auxiliaries will come up to our aid in *fully* sustaining *all* this work which we have promised the Board so far as possible to accomplish. Several of these new forms of labor, such as the return of missionaries from their field, medical expenses, &c., may have to be supported out of the general funds of the Society, and to this end we desire that contributions may be made to this fund, whenever it will suit the purposes of auxiliaries so to do. A fund is also mentioned here for the children of missionaries, to be used in whatever way it is needed, that our beloved laborers abroad may feel that their little ones are under our care, wherever they may be. For this fund we most earnestly desire hearty and abundant contributions.

Further information regarding any of these objects will be given upon application to the Foreign Secretary.

INDIA.

Allahabad.—Christian Girls' School, teacher *Myra*. . . .		*In gold,*	$60
	Two Bible women (each), ...		60
	Zenana work, ...		150
	Medical attendance of ladies, ...		100
	Travelling expenses—horse, &c., ...		350
	Teachers for ladies, ...		100
	House rent, "		480
Futtehgurh.—15 girls in orphanage (each), ...			30
	Zenana work, ...		300
	Teachers, travelling, and medical expenses, ...		200

Mynpurie.—Orphans, ... 100
Teachers, travelling, and medical attendance, ... 350
Repairs to Louisa Lowrie Home, ... 100
Etawah.—Bible woman, $30; school, $60, ... 90
Teacher, travelling, &c., ... 150
Saharanpur.—Teacher, travelling, and medical, ... 150
Dehra.—Teacher, travelling, and medical, ... 300
Lahore.—Teacher, travelling, and medical, ... 300
Sabathu.—Schools, ... 300
Kolapoor.—Teachers, travelling, and medical, ... 200
Return home of missionaries from India, ... 1350
Return to their fields, ... 450

CHINA.

Canton.—Two missionaries' support, ... 800
Teachers for missionaries, ... 240
Ningpo.—Scholarships in Girls' Boarding School (each), ... 40
Teachers, travelling, and medical expenses, ... 550
Repairs to Girls' School, ... 150
Shanghai.—One missionary's support, ... 400
Scholarships in Girls' Boarding School (each), ... 40
General Expenses of Girls' School, ... 200
Teachers, travelling, and medical expenses, ... 625
Hangchow.—One missionary's support, ... 400
Teachers, travelling, and medical expenses, ... 300
Chefoo and Tungchow.—Return of missionary to her field, . . . 450
Teachers, travelling, and medical expenses, . 450

PERSIA.

One missionary's support, ... 300
Teachers, travelling, and medical, ... 200

SYRIA.

Beirût.—Teacher in Seminary, ... 480
Teachers, travelling expenses, &c., ... 550
Repairs and general expenses of Seminary, ... 400
Abeih.—Common schools, ... 500
Teachers, travelling expenses, &c., ... 235
Sidon.—Orphans in Sidon School, ... 500
Repairs of newly-purchased School Building, ... 500
Furnishing new School Building, ... 500
General expenses of school, ... 300
Medical attendance, horse, and travelling expenses, . . . 200

AFRICA.

Gaboon.—One missionary's support, ... 300

SOUTH AMERICA.

Bogota.—School expenses, ... 300
Brazil.—School at Sorocaba, ... 280
Chili.—One missionary's support, ... 600

MEXICO.

Mexico City.—Teachers and medical expenses, ... 300
Zacatecas.—One missionary's support, ... 400
Return of missionary to her field, ... 300
Medical attendance, ... 100

CHINESE IN CALIFORNIA.

One missionary's support, ... 500

AMERICAN INDIANS.

Two missionaries' support, ... 800

FUND

For the support of children of missionaries, ... 5000

The above estimates are all given in *gold*. In sending money for any of the special objects named, please remember that the premium on gold, and exchange, must be added to amounts. Always remit in currency.

SUBJECTS FOR PRAYER.

WE would ask our readers to take as one subject for prayer, during the month of October, the especial need at this time of some of our beloved missionaries for strength and comfort in the sore trial of returning to their fields of labor, leaving one or more of their children in this country for education. Let every mother's heart go up in pleading prayer, that they may be enabled to make this great sacrifice with strong and trusting hearts, and to look up through their tears to see Christ Jesus very close to them, and to hear Him say, "Blessed are they that have left *all* and followed me." And let all of us workers at home hold up these dear sisters of ours and their children, by the strength of our earnest prayers to God on their behalf, and ask that they may go back to their work for Christ, with hearts wholly fixed upon Him, and His presence their "strong refuge" forever.

We would add to this the suggestion of prayer for our missionaries everywhere, who may be in any special difficulty or perplexity, needing light on their path and wisdom to direct their way.

Our prayer meeting is held at noon, on the third Tuesday of every month, in Room No. 18 of the Presbyterian House, as heretofore, and we trust that all our readers will remember it, whether near enough to attend or not.

WE are sorry to say that Miss Loring's health will not permit her to enter upon her work at present. Applications which have been made for her services will be reserved until her more complete recovery.

THE CONTENTS OF A MISSIONARY BOX.

The following note, received by an auxiliary, illustrates what one with very limited means can do who is bearing the missionary work upon her heart:

"I send you the contents of my missionary box for the Woman's Foreign Missionary Society for the year. They are as follows:

"Weekly contribution of five cents, ...	$2 60
Part of the tenth, ...	5 00
Little savings, ...	2 55
Total, ...	$10 15

"If I had been asked to subscribe ten dollars for the year, I presume I should have felt that it was more than I could possibly afford. But acting on 1 Cor. xvi. 2, this is the result.

"For many years I have been in the habit of giving at least a tenth of all I received to religious objects, and I am just as confident as I can be of anything that the Lord has so blessed what has been left, that it has gone, at least, *as far* as the whole would have done had I given nothing. Then the five cents I have put in every Sabbath morning, I have hardly missed enough to call it self-denial; but it has been a means of grace to me. From a list I have kept in my box of 'little savings,' the following items are specimens: 'Saved hack hire by walking to depot, 25 cents.' 'Saved on buttons, 20 cents.' 'Saved on ribbon, 5 cents.' 'Saved replacing a lost article unexpectedly found, 50 cents,' 'Lecture not attended on account of storm, 50 cents.' 'Monthly concert collection not taken up, 10 cents.'

"So you see it has been very easy for me to give this amount, after all. I wish all our sisters would try it. I am sure there are many in our churches who could in this way do as much as this, and if each would do 'what she could,' what a nice sum we would have every year to help on our dear missionary work."

THE prospectus of the CHILDREN'S MAGAZINE will soon be issued, and we hope our young friends will send on their subscriptions for it at an early date.

"FERN LEAF MOTTOES."

It gives us great pleasure to call the attention of our readers to the beautiful mottoes designed by Mrs. Anna K. Weaver, who is now laboring under the Woman's Foreign Missionary Society in Bogota, South America. About two years ago, Mrs. Weaver conceived the idea of these mottoes, and proceeded to execute it. Finding herself successful, she opened an establishment for the manufacture of them in Salem, Ohio. Having previously consecrated herself to the work of foreign missions, she found this business a providential means of obtaining the necessary outfit for her chosen life work, and was also enabled to provide herself with a fine cabinet organ, sewing machine, books, and other needful aids to successful effort in Bogota. Bright financial prospects were before her had she remained at home, but turning not aside from her chosen labor, she sailed with her husband, Rev. Willis Weaver, for South America on Nov. 13, 1874. She left her business entirely in the charge of her sister, Miss Ettie R. Kuhn, who manufactures these mottoes at Salem, Ohio. Mrs. J. R. Nicholas, an aunt of Mrs. Weaver, is her general agent for the sale of them.

The proceeds of this business are still used by Mrs. Weaver in the prosecution of her work.

The mottoes are exquisitely beautiful, are made of green fern leaves, and then photographed. The background is dark, and the motto stands forth as though carved in marble, each vein and thread of the tiny leaves being clearly depicted.

Mrs. Weaver desires for the present to sell these only through agencies. She allows forty per cent. to individual agents and the same to missionary societies. In many cases within the past year, agents have made from $3 to $6 a day selling them. We would now propose that our auxiliary societies should add this source of revenue to their receipts for the coming year. An "agent's outfit" will cost a society $10 20. By combined effort among members in many churches, hundreds of dollars worth may be sold, and thus largely swell the receipts of auxiliary societies. Some of the mottoes are, "God bless our Home," three styles; "Home, Sweet Home"; "I know that my Redeemer liveth";

"The Lord is my Shepherd"; "The Lord will provide"; "Cast thy anchor in Heaven"; "Welcome," &c., &c. In all, there are some twenty different kinds. Some are especially appropriate and beautiful for the decoration of Sabbath-school rooms.

A prominent minister speaking of them, says, "The ministry of the fern leaf motto is most chaste and beautiful. Missionaries themselves, they may contribute largely to those in distant lands. I like the fellowship. Children of pure nature and children of grace, workers together with God."

The work is one we heartily commend to our readers, with the hope that they will inaugurate it in every auxiliary society. The Lord needs all the funds we can raise for carrying forward and extending missionary work. All communications in regard to these mottoes, agencies, &c., should be addressed to Mrs. J. R. Nicholas, No. 908 Chestnut Street, Philadelphia, Pa.

DEPARTURE OF MISSIONARIES.

QUITE a number of our missionary ladies have left home, or are leaving, for their various fields of labor. Some of them are returning to the work reluctantly suspended a year or more since, and others look joyfully forward to the beginning of life and labor abroad. One of them writes: "I would like to have the prayers of our Christian sisters follow us; shall they not do so?"

Mrs. B. Labaree sailed with her husband for Persia in August. Mrs. E. P. Capp and Miss F. E. Harshberger have since started for China, and Mrs. W. M. K. Imbrie for Japan. Mrs. W. W. Eddy and Miss Harriet M. Eddy expect to leave for Sidon on the 5th inst., and Mrs. J. M. Alexander for India during the month.

The post-office address of Mrs. Eddy (and of all our other missionaries in Syria) is American Mission, Beirût, Syria. The name of the station should also be appended.

"AND let us not be weary in well-doing: for in due season we shall reap if we faint not."

THE SEMI-ANNUAL MEETING of the Woman's Foreign Missionary Society will be held at 11 o'clock, A. M., October 28, at the Presbyterian House, 1334 Chestnut street, Philadelphia.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Beverly, Ohio.
Centre Ch., Pa. (Butler Presb.)
Centretown, Pa., Ebenezer Aux.
Harrison City, Pa.
Lamington, N. J.
Neweastle, Pa., 2d Ch.
Pine Run, Pa.
Poke Run, Pa.

BANDS.

Newcastle, Pa., 2d Ch.
Xenia, O., "Earnest Workers."

NEW LIFE MEMBERS.

Bond, Mrs. Amanda
Fleming, Mrs. D. J.
Hubbell, Mrs. Marriett
Jamieson, Mrs. Lizzie
Lamoree, Mrs. Maria
Safford, Mrs. Price
Wheaton, Mrs. Mary

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from August 1, 1875.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Beverly Aux., . $25 00
BALTIMORE. — Ellicott City Aux., for Mrs. Nevius' schools, Chefoo, . . 30 00
BELLEFONTAINE. — Waynesburg Aux., sup. Sundari and Ganesi Normal sch., Mynpuric, ... 34 05
CHILLICOTHE.—Bloomingburg Aux., sup. Kokala, Native Teacher, Mynpurie, . . 15 00
CLEVELAND.—Chester Aux., $20 85; Cleveland 1st Ch., $25 80; Cleveland North Ch. Aux. and Band of Helpers, $7 90; Parma Aux., $18 68; Collamer Aux., $7 50; Hudson Aux., $7 02; Newburgh Aux., $5 90; Rome Aux., $2 75 ($96 40), for salary Missy., Brazil; Ashtabula Aux., for salary of Missy., Ningpo, $10, . 106 40
DAYTON.—Oxford, Howard Band for sup. Florence Howard, Dehra, . . $30 00
ELIZABETH.—Ladies F. M. Asso., A Friend of Miss McFarren's, for her school, Bogota, ... 100 00
HUNTINGDON. — Huntingdon Aux., for organ for Miss Harshberger, $75; Lewistown Aux., for organ, $25, and for salary of Missy. to Ningpo, $25; Milroy Aux., for outfit of Missionary to Ningpo, $170 53, . . 295 53
INDIANAPOLIS. — Indianapolis 2d Ch., Eddy Band, sup. orphan, Sidon, . . . 50 00
KITTANNING. — Glade Run Aux., for Etawah Building, $12; Saltsburg, Little Sunbeams, for Miss McFarren's school, Bogota, $18, . . 30 00
LACKAWANNA.—Wilkesbarre, 1st Ch., sup. Missy., Kolapoor, ... 100 00

LEHIGH. — Easton, Brainerd Ch. Parish Aid Society, . $50 00
MARION.—Trenton Aux., . 25 00
NEW ALBANY.—New Albany Aux., sup. Missionary at Yedo, ... 142 19
NEW BRUNSWICK. — Amwell United 1st Ch. Aux., for sup. Native Teacher, Rio Claro, $14 25; Trenton, 3d Ch., Beatty Band, sup. pupil, Dehra, $50; Trenton, 4th Ch., sup. Missionary, Allahabad, $100, . . . 164 25
NEWARK.—Bloomfield S. S., Westminster Ch., sup. two scholarships, Canton Girls' Boarding school, $70; Rosoville Ave. Ch. Aux., for outfit of Missionary to Syria, $50, ... 120 00
NEWTON.—Greenwich Aux., sup. Nat. Tea. under Mrs. Calderwood, Saharunpur, . 50 00
NORTH RIVER.—Poughkeepsie 1st Ch. Aux., Little Julia Winslow's Bank for Sidon school, . . . 2 75
NORTHUMBERLAND.—Williamsport, 1st Ch. Aux., for sup. Belinda and school under Mrs. Wherry, $26 35; Williamsport 2d Ch., Mrs. J. J. Ayres' Bible class, $9 23, ... 35 58
PHILADELPHIA CENTRAL.—West Arch st. Aux., sup. Missy. among Spokan Indians, ... 125 00
PITTSBURGH AND ALLEGHENY COM.—Allegheny 1st Ch. Aux., sup. Bible Reader, Persia, $75; Millvale Aux., $25; Pittsburgh, 1st Church, Seekers and Helpers, for sup. pupil at Mynpurie, $30; Pittsburgh, 6th Ch. Aux., sup. Missy., Bahia, Brazil, $57 12; Wilkinsburg Aux., quarterly payment for two scholarships in Miss Allen's school, Mexico, $50; Hiland Aux., for Mrs. McFarland's work, Siam, $27 03; Mingo Aux., $36, ... $300 15
REDSTONE.—Uniontown Aux., $50; Connellsville Aux., of which $10 from Mrs. James Allen, $30, ... 80 00
STEUBENVILLE.—Corinth Aux. 24 00
WASHINGTON.—West Alexander, Aux., sup. Missonary, Tungchow, $90; S. S., sup. Annie Bernard, Dehra, $60, 150 00
ZANESVILLE.—Dresden Aux., 26 00
MISCELLANEOUS. — Mr. Wm. Woodcock, Elizabeth, N. J., to make Mrs. Woodcock a L. M., $25; "A Lady," Trenton, N. J., for salary of Missy., Allahabad, $150; "Miss McFarren's Friends," Philada., for sup. of her school, Bogota, $250; Mrs. C. E. Waters, Baltimore, sup. Bible Reader, Canton, $49; Mrs. Seely Wood, Urbana, Ohio, $10; "C. C.," Orange, N. J., $1, . . 485 00

Total Receipts, August, 1875, $2,595 90

In the July number of *Woman's Work*, $5.50 was acknowledged for the Canton Building from Lexington, Mo. It should have been Lexington, Ohio.

The Auxiliary at Carrollton, Ohio, sent $6 additional in April, 1875, which was omitted through error.

The contribution of $60 for Rio Claro Building, acknowledged in the August number of *Woman's Work*, should have been from the S. S. of Copper Hill, N. J., instead of the Auxiliary.

A box of rewards has been sent to the Sidon Seminary by the Willing Workers of Poughkeepsie, N. Y., valued at $85.16. One to the Dehra School by the Young Missionaries, West Alexander, Pa., valued at $23; one to Miss Sellers' school, Ningpo, by S. S. Scholars, Hollidaysburg, Pa., valued at $5; one to Mrs. Priest, Liberia, by the Auxiliary at Dansville, N. Y., valued at $40; one to Mrs. Calderwood, Saharanpur, by the Auxiliary of Bellevue Ch., Pa., value not given; and one to Mrs. Wherry, Lodiana, by Mrs. M. A. Whitaker and family, Cedarville, N. J., value not given.

MRS. J. M. FISHBURN, *Treasurer*,
1334 Chestnut Street.

PHILADELPHIA, September 1, 1875.

Our Little Workers.

THE MILK-SELLER OF INDIA.

SUPPOSE, dear young friend, that you were to go to India, and, looking out of the window on the morning after your arrival, you were to see this man just as he stands in the picture to have his photograph taken; what would you think of him? Wouldn't you wonder what he had suspended from each end of the long pole, and what he was coming to the house for? You would guess

a great many times before you would think of his being the milkman, but that is just what he is. He doesn't have a horse and wagon, for he cannot afford them, nor does he know anything about the milk cans we use here. No, his father sold milk in this very way, taking it from door to door in just such vessels as he has for it, and he does not think of there being any other way.

This is a very common method of carrying other articles besides milk, in India. Even little children are often carried in the same manner. I suppose the big people think it easier thus to take them about than to hold them in their arms. At any rate the little fellows must have a nice ride of it. Some of them are afraid at first, but they soon get used to it. One of our missionary ladies writes: "To-day I passed on the road a man carrying grain on one side, and on the other for a balance was a little child sitting in a basket-shaped affair, with one foot hanging out, and looking as happy as possible." How do you think you would like this mode of travelling?

THE CHINESE NEW YEAR.

By Miss Sellers.

The Chinese New Year is the greatest day of all the year to the Chinese. On that day and the three succeeding, all the shops are closed, and no work of any kind is done. On the first day the women all remain indoors, while the streets are filled with richly-dressed gentlemen making calls. The poor hire clothing by the day or by the hour, in which to make their calls. The master can hardly recognize his servant, so rich and gay his attire, and the humblest has the privilege of being a gentleman at least one day in the year.

The shops are now filled with new paper gods. Before the New Year, all the old gods are taken down, and new ones put in their place; gods in the kitchen, to see that the cook does not cheat in the quantity and quality of rice; gods on the water *kongs* (large earthen vessels for holding water), to keep evil spirits from

the water; gods on the gates, gods on the doors, gods everywhere, except the true God in their hearts.

They burn these paper gods, and the spirit is supposed to remain behind to watch over them. While the old gods are being taken down and replaced by new ones, a firing of guns and an incessant going off of Chinese fire-crackers is kept up. The gods are all supposed to have gone to heaven, and the people are saluting and entreating them to return.

WHAT THE PERSIANS THINK OF EARTHQUAKES.

By Miss Jennie Dean.

The Persians have a very curious way of accounting for earthquakes. They say that off somewhere, no one knows where, there is a mountain called Thalfdagha; on the top of that an ox stands, and on the ox rests the whole world—one town on his horn, one on his shoulder, another on his foot, &c. When God is offended at any one place, He winks at the ox to shake that town, and that is the earthquake. It seems so much easier for them to believe a lie than the truth. We visited the Blue Mosque and another old ruin at Tabreez, both of which are said to have been destroyed by an earthquake. The mosque is really remarkable for its beautiful blue color, and for its writings, carvings and cuttings. It must have taken several years for human hands to have wrought such beautiful work; but time never fails to crumble the most beautiful, the strongest, the hardest of all man's handiwork. But it does seem strange to go back and think of people so long dead, whose very hands did this and that, whose feet walked in these very places. We, poor creatures of this century, live as though we were the first and last of God's creations, and scarcely give a thought to the billions who have lived and died before us. Each of us forms but the faintest speck in God's great universe of souls, yet He cares for us, one by one. How strange, how very strange that we can be so absorbed in this life's perishable things!

W. P. B. M.

Northwestern Department.

JAPAN.

MRS. C. CARROTHERS.

Do you wish some particular channel into which to direct your labors? Then what could be more interesting to yourselves and of more benefit to the Japanese than aiding in this good work of providing a home for Japanese girls? The longer I live in this country the more plainly do I see the vice and degradation of its people. This would not strike you so forcibly at first, for there is a surface polish and a refinement of manner which makes a pleasing impression. Look at a Japanese woman in full dress, face white as powder can make it, lips stained red, finger nails colored, hair ornamented with costly hairpins, belt of the most costly silk—a painted doll, with few thoughts of anything beyond the body; a soulless creature, apparently, and you will not wonder that the Japanese men say, "We find no companions in our wives." Now we want to teach these women that they have souls, to educate them; not to bring them out of sympathy with their race, but to make them good and useful women. The little girls are bright and interesting, and teaching them is easy, happy work; but when we think of the temptations to which they are exposed, and that it is almost impossible for a girl to lead a good and holy life, our hearts sink within us, and we feel that only by taking them away from the evil influences of home, and bringing them under the restraining influence of a pure gospel, can we make a permanent impression on them. It is true that often our fondest hopes are disappointed in one and another of our pupils, and we do not see them becoming such women as we would like, but the seed is sown in many a heart and we gain access to their families. . . .

During the last year we have had great cause for thankfulness, as seven of our pupils—some after determined opposition from their parents—have come out and publicly professed themselves followers of Christ. It is joy indeed to see one and another thus express their faith in Christ. Now we are about closing school for the summer vacation. I think our girls will all leave school with pleasant impressions, and a desire to return. They have made good progress in their studies, in spite of the disadvantages under which they have labored, viz., the long illness of both foreign teachers, and the consequent disorder into which the school was thrown. . . .

To carry on a school here we need a double set of teachers. We teach by means of translators, the foreign teacher giving the pronunciation only, and the Japanese giving the translation and explanation. Of course it requires the constant supervision of the foreign teacher, and many reviews and examinations, to be sure that the scholar understands the subject thoroughly. Then there is the Japanese division, a Japanese writing teacher, teacher of books, and a woman to teach needlework. It is very difficult to get good Japanese teachers. They are unreliable, and very often sick and unable to perform their work. I am fortunate in having a good man for a translator, and one who takes an active interest in the school. He is a Christian man, and so far I have found that he is to be depended upon. . . . I can find good Japanese teachers if I have means to pay well enough to keep them here. There are many little children around us, bright, happy looking, interesting little things, and, oh, how we long to educate them to be good and useful women! . . .

Our girls are a great charge, as they require such careful teaching, and there are so many things in which they need constant watching. A teacher has to devote a great deal of time to them, and to be with them almost constantly, in their plays and walks as well as in their studies. Just now we are agitating the question, "Shall we buy the next lot and extend our work?" What do the people at home say? . . .

INDIA.

Mrs. J. J. Lucas.

Futtehgurh, April 12, 1875.

. . . I THINK that you and the dear ones with you who have so nobly sustained me by your prayers, contributions and sympathizing letters, will excuse me from all intentional neglect in not responding to your ever-welcome and refreshing letters. The messages of sympathy and words of encouragement which they contain are very restful, and I would not lose them for a great deal. . . .

I know not how better to describe the school than by telling you of the visit I made to it a few mornings ago, in company with the wife of the judge of the district. She is a lady who takes some interest in the people here, and her husband contributes liberally towards the support of our mission. I believe his contributions amount to three hundred rupees per annum. This, by the way, should be a strong endorsement of our work to those who are themselves not in a position to judge of it by personal inspection.

At half-past six in the morning Mrs. P. came by the mission house, and together we went to the Hoffman school. It is a drive of a mile, and all along the road we see crowds of women hastening to worship at a temple near the roadside; most of them are carrying Ganges water and wreaths of yellow flowers, which are to be sprinkled on and spread out before the idol within the temple. Near the centre of the city we stop in front of a rather imposing building, the house of a wealthy native lawyer. Passing up a narrow alley a few rods, we enter the front door of the school building. I had sent word the day before of the expected visit of Mrs. P. to the school with me, consequently the teacher had made every arrangement a woman's brain could devise to make the place look attractive. She had evidently gathered up all the stray pieces of matting and floor-cloth which she could find, and spread them out to serve as a kind of elegant pathway to the school-room. Entering the school-room, we were saluted by a chorus of young voices, each trying to make as politely as possible

her salaam. On a little table they had spread quite a variety of native sweetmeats, of which they insisted we should partake. Taking our seats in two arm-chairs,—quite a luxury in a native house, where they usually sit on the floor,—all is hushed, and the examination begins. . . . We have a catechism written especially for Hindu children by one of our missionaries, Mr. Ullman, and conveys truth in a simple and impressive way. Here is an example of the style of the book: *Q.* "Has God any form or image?" *A.* "God has no form, and if no form, then how can his image be made?" *Q.* "Can sin be washed out by bathing in the Ganges?" *A.* "By bathing, the dirt of the body can without doubt be removed, but the dirt which is within the heart, viz., sin, can never be removed by water." . . .

The Pierson school is situated in a narrow alley, and any time between the hours of six and eleven in the morning may be seen about twenty girls, ranging from fourteen to five years of age, seated on matting spread out upon the verandah of the teacher's house. Some of these girls belong to a class of Hindus resembling in some particulars the Quakers. They are usually in good circumstances, polite and intelligent; and I have understood that some years ago our missionaries here entertained great hopes that some of these Sadhs, as they are called, would come out on the Lord's side. One of the most intelligent of them has been generally regarded as a Christian, though refusing baptism. The children of the Sadhs who attend the Pierson school are very pretty and intelligent. There are twenty girls in attendance, six of whom are able to read books in simple Hindi. . . .

The Harriet Newell school is situated in a village about a quarter of a mile from the mission house. It is a village of about five hundred people, most of whom are farmers engaged in raising wheat, opium, potatoes, melons, etc. Most of the people are poor, and though the children of this school are not clad so nicely as those of the two schools above described, yet in intelligence they are fully their equals. . . . The bright black eyes and quick answers of the little ones cannot be crowded into statistics or put on paper. . . .

The Granville school is in the city, opposite a large temple, which is one of the most frequented and popular of any of the many temples in the city. I seldom visit this school without seeing women entering the temple to worship the idol within, whose ugly visage is usually decorated with flowers, the offerings of the devotees. As I sit within the school, I frequently hear the tinkling of the bell within the temple, which is struck by each one in turn as he makes his offerings before the shrine. . . . This little school is not so pretentious as the great temple opposite it, but in the sight of Him who judges not by appearances, it is far more precious, because here is taught the truth as it is in Jesus; and we know that one of these little ones, by the indwelling of the Spirit, becomes a temple of the Lord, more priceless and precious than all the temples of India.

We are not without evidences of God's blessing upon the schools. They have already begun to make themselves felt as a power among the women, and it was our pleasure only a few months ago to receive into our communion one of the women who had been studying in one of the girls' schools in the city. Mrs. Tracy is now teaching and training her, and it is our hope that she may develop into an efficient Bible woman.

INDIAN TERRITORY.

Mrs. W. C. Robertson.

Tallahassee, August 2, 1875.

. . . Our force of teachers was too small, and we closed our school in almost entire prostration. We have always to accommodate a large crowd of people at that time, and on "examination day" I was taken sick, so that by the time everything was ready to go on to our dinner-table (which was spread in the shade in our front yard), I was compelled to take my bed, and kept it for two weeks, having then gained but little strength Indeed, I have but little yet, and am now writing on the bed, where I still spend the greater part of my time. Yet I am very thankful that, propped up with pillows, I can work on, translating the New Tes-

tament for the Creeks; they have as yet only Matthew, John and the epistles of John. But I have just finished copying James and Titus for the Bible Society to print for us, and if I can only get the services of one of our interpreters for a day or two, will be ready to copy Ephesians. These three books I translated with the help of Rev. James Perryman, an aged native Baptist minister (or perhaps I should say I helped him), in what time I could secure from other duties last winter and spring. The other ladies of the mission relieved me from my household duties all they could, so that they were all in reality helpers in the work. If you could only see what a work each one already had to perform in her own charge, you could the better appreciate the efforts they made to give me more time for this work. If we could but have a force of teachers sufficient to allow me to do such work, without adding too much to what are our first duties here, we should greatly rejoice in the more speedy accomplishment of Bible translation, but we are thankful to be able to do even this. . . .

Meanwhile *Our Monthly*, the publication of which Mr. R. has added to all the rest, requires a good deal of time in the preparation of Creek matter for the press. Quite a number of Creeks of different denominations contribute articles, but almost all these articles need copying for the printer (by our only surviving son) in order to have uniformity in spelling. I have myself translated or written for the *Monthly* more or less, so you will readily believe I have no need ever to ask what there is for me to do. The only question is, "With how little done for ourselves can *mine* and *I* get along?" For Mr. R. and I have both always felt that we should remember the proportion in value between time and eternity, in judging as to personal need. . . .

And here let me ask whether it is in obedience to "Let not thy left hand know what thy right hand doeth," that so little is said of the Westminster Mission Band's Detroit work in the *Woman's Work?* Besides sending the money for clothing the two girls, they have sent us boxes of clothing to the needy in our school. And this year as one of the girls, Lavina, is married, I asked that what would have been appropriated for her might be given towards

the support of a teacher here, for the Board had diminished the allowance for teachers' salaries. The Band increased their contributions to $75, to my great joy. The fifty dollars added to what is done for us in Elmira, New York, have very nearly completed the salary of our teacher. I have wished very much that our work might find some notice in the *Woman's Work*, and yet there seems no room for it, as I suppose more than material sufficient for its columns is furnished by ladies directly supported by your Board. . . . Miss Brown labors on without an appointment, the Board deciding not to appoint her unless her salary could be raised independently of themselves. She at once declared her willingness to go on for a year without an allowance, and it is for her that I have used the contributions above mentioned. . . .

There are no qualifications too high for mission work. My greatest regret now in regard to my own education is that I had not added a sufficient knowledge of the Hebrew to enable me to translate by the use of the Lexicon, so that I might give the Creeks translations from the Old Testament as well as the New. . . .

I have not told you of our weekly prayer-meetings for boys and girls, separately; of what depth of feeling was often shown by the scholars; of the steady improvement of by far the majority in all that is good. The older ones, who have been with us (excepting vacations) six or seven years, seem almost like sons and daughters in their affection, their willingness to help, &c. When our daughter called the girls together for a few parting words, there was such a mingling of tears as she had not at all looked for. Indeed, the change in many of them is truly wonderful, and if I could but show you our school and the homes from which they have been gathered, you would rejoice with us in what has been accomplished, while you would the more earnestly join us in the prayer that all these dear ones might be made trophies of redeeming grace, and bright lights among their people. . . .

Home Work.

THOUGHTS FOR THE MONTH.

"The Pioneers."

There is no thought in all the universe so exalted and so thrilling as this—*to give to every living soul a chance for the great salvation!* In comparison with such an enterprise, how the noblest schemes of men sink into nothingness!

There is a land, far off and fair, with teeming millions enslaved in gross superstition and blinded by the false light of the cruel "Prophet," and that land looks to us, and to us alone, the Presbyterian Church of America, for its chances of eternal salvation! We are their door. Through us they enter the kingdom or are shut out. Are we indifferent? Can we be neutral with the blood of these souls on our skirts?

The month of October is set apart to pray for Persia. The muezzin calls the faithful to prayer "to God who is one God;" shall we not hear? Every time we kneel, remember this. Every time we write or say the word "October," let our swift thoughts fly up to heaven. "God give Persia to thy Son for His inheritance!"

It is a long story about our work—a continued "Acts of the Apostles." What wonderful Pauls and Barnabases were sent out, with holy and honorable women not a few, to lay the foundation stones! How well they did their work! The first king, Saul, "head and shoulders above all the people," we recognize in Dr. Perkins "doing this one thing" for *thirty years*, saying at last, "instead of the fathers are the children," pointing two generations to the Lamb of God, and so venerated that when he told a Nestorian friend once that it was his sixtieth birthday, the Kasha looked up solemnly at his gray hairs and long beard, and said, "I thought, sir, you were a hundred." Dr. Perkins has been in heaven six years. Speaking of death at one time, he uttered these strange words, "Will even heaven be heaven to me, where there are no Nestorians to lead to Christ?" What a passion! It had

become his second nature, and dearer than life or heaven even seemed this precious work for the Master, "leading Nestorian souls to Christ!" He could conceive of nothing sweeter. And oh, *it is sweet!*

I have often heard Dr. Perkins tell of the arrival in Oroomiah of himself and wife, with Dr. and Mrs. Grant. It had rained drearily all day, but the house had been engaged beforehand, and workmen were to have it thoroughly repaired, and they were glad and light of heart, and coming home! But when were Persians faithful? They found the rooms half done; no windows, damp plaster or mud, house dirty and wet and cheerless, the loads behind, and no beds or change of clothes, and they were wet, and cold, and tired, and hungry. "Then," I said, "it was dreary enough, and you were all discouraged?" "Oh, no," he said, "we thanked God with glad and grateful hearts for bringing us safe home; we kindled a fire, got dry, bought food from the market, which to our sharpened appetites seemed delicious, and slept the sleep of the beloved on the sticks and shavings on the bare mud floor!"

And how those fair, faithful women kept step with those brave men! Write the name of Judith Grant up high in letters of light! Early called home, she was first to attain the martyr crown.

Says Dr. Anderson, "She had been thoroughly educated, and the two bishops in her family wondered to see a woman learning Syriac through the Latin language. Nor was their wonder less when she turned to the Greek for the meaning of some difficult passage in the New Testament. Finding the prejudices of the people too strong to permit her to begin a girls' school at once, she taught her own female domestics to read, and then sought to interest mothers in the education of their daughters. At length she succeeded in collecting a small school of girls, of which she was the first teacher. When too sick to leave her chamber, she had the pupils assemble there. This was the beginning of the Female Seminary which afterwards became so noted under Miss Fiske. It was commenced March 12, 1838, with four pupils, but the number soon increased. Mrs. Grant readily learned to speak the Turkish and to read the ancient Syriac. The modern Syriac

she was able both to read and write, and the French she could speak before leaving home. But cultured and refined as she was, she declared the time spent in the mission-field among that rude people to have been the happiest part of her life. The aid she rendered her husband in his medical practice added not a little to her usefulness. She had great aptness and skill in the sick chamber. Like her divine Master, she went about doing good, yet without neglecting her household affairs Her death occurred on the 14th of January, 1839, at the age of twenty-five. She was greatly lamented by the Nestorians. The bishops said to the afflicted husband, 'We will bury her in the church, where none but holy men are buried.' Her death produced a subdued and tender spirit throughout the large circle of her acquaintance."

There is no richer literature than that of the Nestorian Mission in Biography, History, Geography, Travels, and Description. Read Dr. Anderson's "Oriental Churches," Dr. Perkins's "Eight Years of Missionary Life in Persia," and "Persian Flower," Memoirs of Grant, Lobdell, Stoddard, Rhea and Fidelia Fiske, "Nestorian Biography," and "Woman and her Saviour." *Read, think, pray*, and you will be converted, heart, soul and life, to Foreign Missions, and you will sup, with our great Church and our beloved Mission, one unbroken feast of harvests throughout October!

S. J. R.

NEW AUXILIARIES.

Albion, Mich.
Davenport, Iowa.
Keokuk, Iowa, Willing Workers.
Stillwater, Minn., 2d Church.
Goshen, Ind.

NEW LIFE MEMBERS.

Miss Emma Barr,
Mrs. Alice D. F. Compton,
Mrs. H. H. Conover,
Mrs. Rachel H. Henning,
Mrs. Mary E. Hurd,
Mrs. Flora R. Irwin,
Mrs. Jane G. Johnston,
Miss Julia H. Johnston,
Mrs. M. D. Marquis,
Mrs. Mary C. Phelps,
Mrs. Mary P. Proctor,
Mrs. G. H. Read.

Rays of Light

FOR THE YOUNGER ONES.

To the "Mite Helpers":—How glad I am that the Mite Helpers are helping along this good work in this far-off land; how glad I am that they are thus early learning to do something for Jesus, who has done so much for them. I wonder if any one of your number is thinking away down in his heart that he will hurry and make himself ready to go and help carry the "sweet story" to those wretched heathen. I thought about being a missionary before I was as old as you, but it was many years before I was permitted to come.

You wanted to be told something of the boys in this land. I know most about girls, and I know boys like to hear about girls too, so I'll tell of these in our school. We have 123 in all, some of them young ladies, though when I first came here they used to look astonished when spoken to about being lady-like, and looking down at their dark hands, would say, "We can't be lady-like, we are black—look at our black hands and faces!" But let me tell you that some of them have been washed in Christ's blood, and made tender and loving and kind. I assure you, too, that these girls are day by day preaching most eloquent sermons, just by their upright, noble, Christian lives. We have 40 or 50 small children, little things too small to take care of themselves; these are not idle either. We have a gardener who brings every morning the vegetables for the dinner; the children were often asking him why he was a heathen, and telling him to be a Christian. One morning when he came, a little girl named Carrie asked him if he read his Bible, and when he said "No," she said, "You must read your Bible; if you do not, the day will come when you will be sorry that you did not." So the gardener said to her, "Carrie, you may get the Bible and read for me." He thought she was such a little thing that she could not read. What do you think she did? She told him to wait, and then ran for a Bible, and brought a

large girl with her to read it for her. I wish you could hear her sing, and indeed all the little girls sing very sweetly, the same songs and hymns which you sing; and they love them too.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for August, 1875.

Lewistown, Ill., Mrs. Myron Phelps, to constitute four life members,	$100 00
Detroit, Mich., Y. L. Soc., Fort st. Ch., by Mrs. Geo. Hoffman, for Hoffman school, $40; *special*, for school, $10,	50 00
Rockford, Ill., Senior class, Seminary,	25 00
Cedar Rapids, Iowa, Wisner Band, 1st Ch., sup. pupil, Dehra Doon, India,	52 00
Troy, Ill., Excelsior Band, sup. Lay in Mrs. House's school, Bangkok, Siam,	12 00
Norwood, Ill., North Henderson Church W. M. S.,	15 50
Ypsilanti, Mich., Rice Miss. Band, sup. Winnie, Mrs. Wilder's school, Kolapoor, India, and to constitute Miss Emma Barr, L. M.,	28 00
Northville, Mich., W. M. S., sup. Esther of Taeea, in Oroomiah Seminary,	25 00
Grand Rapids, Mich., W. M. S., 1st Church,	13 00
Blairstown, Iowa, Repka Band, gold premium,	3 00
Petersburg, Mich., for Miss Bassett's organ,	7 25
Lake Forest, Ill., Steady Streams,	11 61
Onarga, Ill., W. M. S.,	13 50
Battle Creek, Mich., Young Ladies Miss. Society, for Tehcran,	50 00
Lebanon, Ind., W. M. S.,	9 62
Sterling, Ill., W. M. S.,	7 22
Mt. Pleasant, Iowa, for Brazil, $9 of sum for last payment on L. M. for Mrs. Flora R. Irwin, $12 first payment on L. M. of Mrs. S. A. Whiting,	40 50
Highland Park, Ill., to make Mrs. Mary E. Hurd, L. M.,	50 00
Ionia, Mich., support Debki, Mynpurie, India,	15 20
Henry, Ill., sup. Repka of Yengaga in Oroomiah Sem.,	20 00
Athens, Ill., Ladies of North Sangamon Church,	11 25
Birmingham, Mich., W. M. S.,	10 25
Dunlap, Ill., Prospect Ch. W. M. S.,	15 50
Ishpeming, Mich., for the cause,	1 00
Peoria, Ill., Infant School Band, "Little Lights," 1st Ch., for Miss Hattie Noyes, Canton, China, *special*,	5 00
Springfield, Ill., Young Ladies Miss. Soc., sup. Guly and Nargis, pastors' wives, Persia,	21 00
Ionia, Mich., Alexander Miss. Band, sup. Kamran, Mynpurie, India,	15 00
Bedford, Ind., W. M. S.,	9 00
Lake Forest, Ill., W. M. S., $5; Steady Streams, $5 80; Frank Warner, for Mrs. McFarland, Siam, *special*, $2,	12 80
Constantine, Mich., sup. Luli, Mynpurie, India,	12 00
Wyoming, Iowa, W. M. S.,	10 00
Chicago, Ill., 3d Ch., sup. Mrs. Kelso, Rawal Pindi, India, $100; Cheerful Givers, sup. Bessie, Bible Reader with Mrs. Kelso, Rawal Pindi, India, $25,	125 00
Fulton, Ill., sup. Mrs. Chang, matron Miss Downing's sch. Chefoo, China, together with $25 sent in June,	15 00
	811 45

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, September 1, 1875.